

HUMAN CULTURE

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THE CENTRAL INSTITUTE OF PROGRESSIVE SCIENCE 538 WASHINGTON BOULEVARD CHICAGO, ILL.

HUMAN CULTURE

Vol. 7

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No. 9

HUMAN SCIENCE DISCUSSIONS

Letters of "SMARTUS" and "BRAINUS"

SMARTUS—A Progressive Thinker

BRAINUS—A Modern Phrenologist

(Real Names Withheld)

TO BE CONTINUED FROM MONTH TO MONTH

My Dear Brainus:

Your last letter was read with interest. I am glad to know that phrenology takes such a broad scope. Materialism is all right, but it is well to remember that the soul of man reaches out beyond the confines of the body.

How is it, friend Brainus, that some people having very large heads, wearing probably a 7½ size hat, are mere nobodies? I know one young man with a head large enough to be a President who is a dunce. He delivers groceries and has hardly sense enough to do that well. And, on the other hand, I know men with very ordinary heads as far as size is concerned, in fact some with really small heads, who are occupying positions of trust, positions which require a great deal of planning and brain work.

Now, if brain size has anything to do with brain power, how is it that the small brain can outdo the very large one? Why isn't the grocery clerk with his large head a man of affairs?

Yours truly,

SMARTUS.

My Dear Smartus:

You ask if brain size has anything to do with brain power (amount of intelligence), and say that you know a grocery man having a very large head who nevertheless is only ordinary in talent. You say in addition, people having really small heads often, nevertheless, occupy positions of trust.

It has often been stated by phrenologists that, everything else being equal, size is a measure of power. This is a very indefinite statement. We could just as well say that, everything else being equal, quality is a measure of power. Or we could say this about every other condition that makes up, or helps to make up, that which is called talent, or power. There are many conditions to take into consideration when it is a question of talent. Health is one condition. Vitality is another. Temperamental development, or mixture, is a third condition. Quality of organization is a fourth. Compactness of organization is a fifth condition. Strength of organization is a sixth consideration. Development in the motor region of the brain is a very important thing to consider. Development of the intellectual lobe is the eighth consideration. And, above all, area and convexity of the superficial convolutions in the cortical layers of the cerebrum should be considered. All these conditions have nothing to do with fibres running from any part of the brain to the surface, for the fibres of the brain are nothing but carriers of intelligent messages. This last consideration is the most important of all, and right here we deal with development of the superficial convolutions of the cerebrum, or with GRAY SUB-

STANCE, which, of course, is located at the surface of the brain.

There are many other things to be taken into consideration when it is a question of brain power. And I wish to impress upon your mind, my dear Smartus, that size of brain and size of head are two different conditions. It is possible for a person to have a large head and a small brain. It is possible for a person to have a large brain and a relatively small head. For instance, suppose that the head of a person measures twenty-five inches in circumference, but suppose his scalp is thick, his cranial bones are thick, his skin is coarse and thick, his hair is thick, the membranes of his brain heavy, the internal parts of his brain made up mainly of fibres, white brain substance, neuroglia, lymphatics and blood vessels, and the gray substance is as coarse as sawdust. What can you expect from such an individual? Do you think that he can be a man of affairs? Such an individual has hardly a spoonful of gray substance; how can he be great? Hair, scalp, tissue, lymphatics, neuroglia, bone, membranes, white substance, brain fibres, blood, etc., are not brain, when it is a question of gray substance, which, of course, is conceded by every man who has anatomical physiological, psychological and phrenological knowledge to be the substance of intelligence. When it is a question of intelligence, it is a question of development of the gray substance of the brain, in the cortical layers, or at the surface of the brain, and it is also a question of quality of organization and strength of organization.

Again, suppose that a person is of that temperamental make-up called the mental and the motive; imagine that he has fine structure; say that his organization is compact and strong; say that he has been born under the most favorable embryonic environments; say that he has been trained since childhood, and that his brain cells are, therefore, accustomed to effective work; say that his scalp is thin, his hair, cranial bones, membranes, etc., are thin; say that his brain is not specially developed in the internal and basal parts, where the white fibres are mainly found; and say that the gray substance is superabundant in the superficial layers of the brain, where the brain shows convexity at the surface of the brain and skull, you can see, my dear Smartus, that this man would have a great quantity of gray substance, and therefore superior intelligence, notwithstanding his small head. Size of head is not the same as size of brain, nor is size of brain necessarily an indication of superior intelligence, nor is length of fibres an indication of superior intelligence. When it is a question of superior intelligence, then it is a question of GRAY SUBSTANCE at the surface of the brain, and development of the frontal lobe of the brain, in

which the intellectual centres are located. Any man who teaches otherwise has gone from school too early.

The question is not how large is the head? nor how long are the fibres from any part of the brain? nor how large is the brain? nor how heavy is the brain when it is a question of superior intelligence. Then we must consider how large the convolutions of the cortex cerebri are; how much GRAY SUBSTANCE a person has, by reason of his fine quality, the grayish hue of his skin, his intelligent aspect, his mental temperament, his areal dimension of the cerebro-cortical convolutions, the convexity of the convolutions at the surface of the skull, and many other considerations that we never teach in a journalistic sense, but which we will teach you when you take a professional course at our school. Indeed, we could not teach our science in a journal like this, not even if we could continue to publish the journal for a hundred years. We can only touch upon one subject here and another there; therefore, should you wish to learn phrenology according to the teachings of Dr. Gall and according to the teachings of modern science, come to our school and take a course and you will know our science as it is.

Very truly,

BRAINUS.

WHO IS MY NEIGHBOR?

Emily H. Vaught.

Am I responsible for my neighbor?
Is my neighbor responsible for me?
Who is my neighbor?
Listen.

I traveled in a far country. I had walked a great distance and was footsore and weary. I was glad when I discerned in the distance what appeared to be a habitation of my fellow creatures. I could see great piles of building with here and there the upstretched arm of a church extended to receive the promised blessing. Everything looked smiling and prosperous. "Here shall I find welcome and repose," I thought.

When I drew near I accosted the first man I met, even though he seemed not to notice me. I asked him where I could receive nourishment and rest, of which I was greatly in need.

"Have you money" he questioned.

"No."

He passed on without another word.

Somewhat rebuffed, I walked on.

A lady in silk glanced at my rags. Her eyes showed pity, but the expression was fleeting, and that thought something like the following flashed across her mind, showed plainly in her face: "What would my neighbors say if they saw me speaking to such a questionable looking man on the street? They would laugh at me, if nothing worse." She entered her carriage and was driven quickly away. Poor lady, she is prey to the dragon called Society.

I continued my way, looking into the faces of all who passed to see if I could recognize Mr. Benevolence. But he was not there.

I turned aside and left the high buildings and appealing churches behind me. As I walked, I met a man who looked at me squarely in the eye with a friendly and sympathetic expression. I had found my neighbor.

THE CHARACTER SIGNIFICANCE IN COLOR OF EYES.

Emily H. Vaught.

Gray is the color of the neurons of the brain and of the nerves. A predominance of brain and nerves in the system means a grayish complexion and gray eyes. Gray-eyed people are mental people. They have a large intellect and small social



faculties, as a rule. They prefer intellectual pleasures to any other. They are the people of ability in an intellectual sense. They suggest a high degree of evolution.

Blue eyes mean that the arterial system is well represented in the person. It means that the person is naturally cheerful, hopeful and happy-minded. Blue-eyed people are interested in a care-free and joyous existence. They are good companions, but are not very deep, logical or strong-minded. They are more delicate in their tendencies than strong, as a rule.

A mixture of the gray and blue is a good combination, especially for a woman, as it blends intelligence with delicacy, grace and cheerfulness.

Black eyes, hair and dark complexion signify that there is more of the darker elements in the system, such as nitrogen, melanin, etc., and this means power, strength and endurance. This condition of the system favors a dark, gloomy and pessimistic tendency. Such people have a large and active liver; they are bilious, as a rule, and this intensifies their pessimistic tendency. Such people are strong-minded; they are strong in a leadership sense. They are more intense, bold, courageous, domineering and unyielding than blue or gray-eyed people. They are skillful in tactics, as a rule, and unless they have become sublimated, they are very, very selfish.

Brown eyes indicate a modification of the black. The deep intensity of the black-eyed nature is softened until it becomes true earnestness. Brown-eyed people are able to appreciate the seriousness of life, but not to the degree that it makes them sad and gloomy, as is the case with black-eyed people. It simply makes them more sincere and earnest. Brown-eyed people are true in love and very devoted, as a rule.

Hazel eyes, which are a mixture of the black or brown, and gray, means intellectual strength and ability. It means a strong character and a strong intellect combined. It is a good combination for the masculine.

Green-eyed people belong to the selfish class. They are active, aggressive and inclined to walk over all that stands in the way of their advancement. They are selfishly ambitious and hard workers. They are tireless in their activities, but their efforts are always in their own behalf.

Cats, snakes, tigers and lions have either green or yellow eyes.

Green has an affinity for an active and strong faculty of destructiveness.

HOW TO READ PEOPLE

CONDUCTED BY VICTOR G. ROCINE

How to read people from TEMPERAMENTS is practical, scientific and easy. The anatomy of a person, his temperamental build, or outlines, can easily be seen, by any superficial observer, who is, to any extent, acquainted with the principles of scientific phrenology.

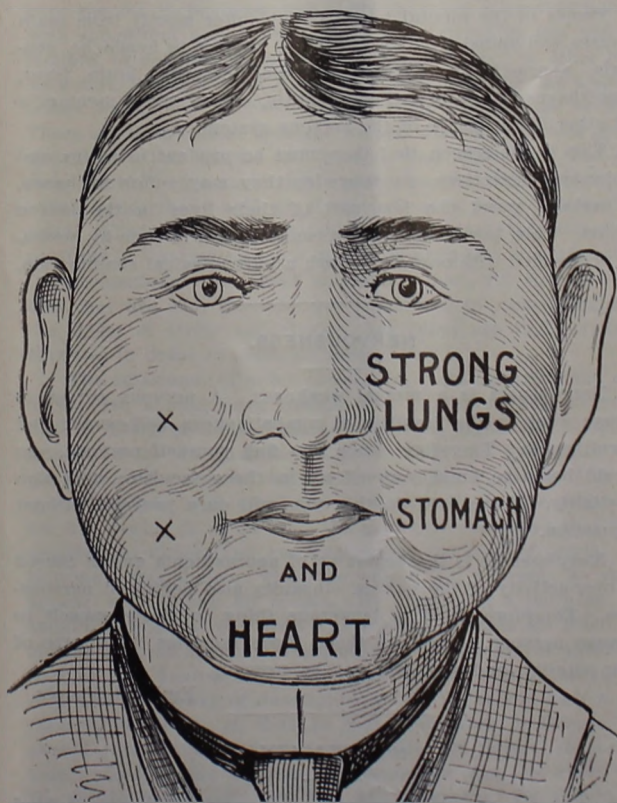
When we study temperaments, or the anatomical construction of man, we find that he is made up of three systems of organs, called.

- I. The Vital Temperament.
- II. The Motive Temperament.
- III. The Mental Temperament.

These temperamental conditions are results of heredity; they begin in the blastodermic layers. The mental temperament begins in the epiblast, or the outer layer, of the blastoderm. The motive temperament begins in the mesoblast, or the middle layer, of the early organism. And the vital temperament begins in the hypoblast, or the under layer of the embryonic organism.

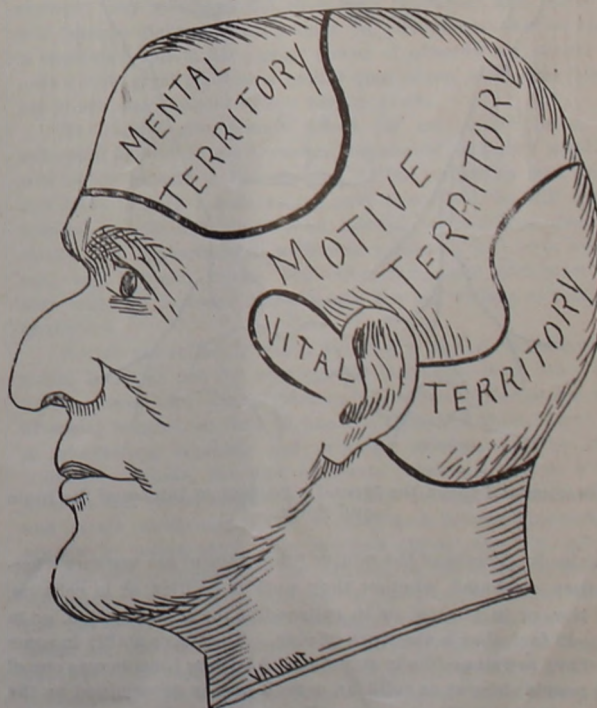
To give our readers some idea what we mean when we speak of temperaments, we shall insert pictures of people representing temperamental types.

wings; the ears are large in the lower lobes, and these lobes are slightly bent in an outward direction; the face is large and fleshy, sometimes circular; the person looks good-natured; the neck is large, fleshy and heavy; the chin is large; the hands are warm and small; the stomach is large and convex; the groins are full; the hips are large; the feet are small; the body is long from the seat to the shoulders; the shoulders are broad; the lips are full and red; the face is well developed under the eyes, from the nose to the ears, at which places are located the poles that show the condition of the heart, lungs and circulation. The legs are short and heavy; the social faculties are large and active; the vital appetites are active; the face flushes easily from emotion; the person likes an easy life, a long dinner table, plenty of good things spread out on the table; he is sociable, kind, sincere, emotional, easily moved, sympathetic and magnetic. He can sell goods and entertain the people. The greatest fault with such people is that they cannot concentrate their minds, for the simple reason that they are too weak in the motor faculties. They need some one to push the business for them. People of the vital temperament are good in the lines of salesmanship, doctoring, food raising, grocery business, commission business, brewing, restaurant business, hotel business, insurance, stock raising, cattle buying, waitership (where work is not required). Such people are friendly and socially influential to a certain extent. They take interest in love making, in babies, in small animals; they are well qualified for the ma-



Temperamental Type of the Vital.

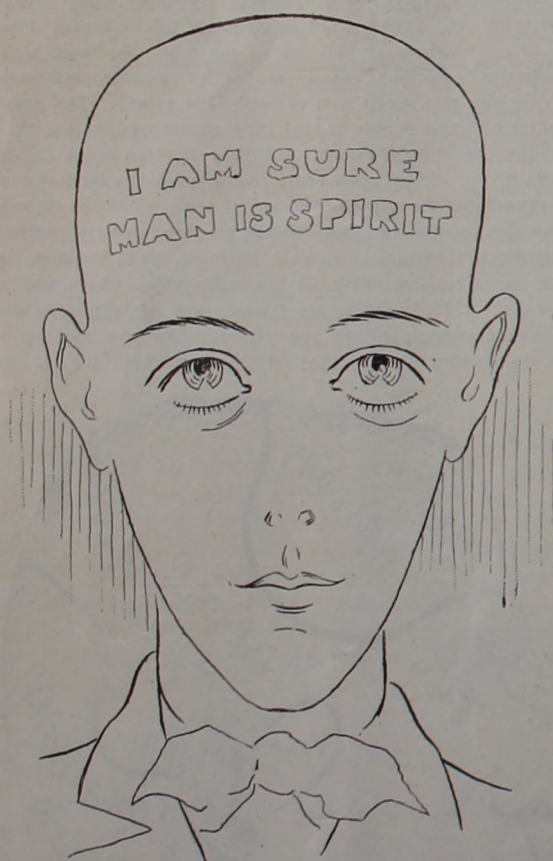
In this temperamental type the top head is low, the cheeks are full; the face is broad from one ear to the other; the face is long from the eyes to the lower jaw; there is a long distance from the corners of the mouth to the ears; the face is well developed in front of the ears; the nose is vital, or large at the



Temperamental Type of the Motive. Danger of Dyspepsia and Constipation.

ternal and paternal functions. They can sleep and rest, eat and breathe, but they do not like hard work.

Here we find a very different type of build, or of anatomy. In the first picture, the vital organs are in the lead, the social and vital faculties predominate; the stomach, lungs, heart, vaso-motor system and lymphatic vessels are mostly developed; flesh, blood and vitality manufacturing organs are in the lead, but in the motive temperament we do not find these characteristics and developments prominent. Instead of flesh, blood and vital organs being in the lead, the bones, muscles, ligaments and tendons are in the lead. The person is lean, angular, bony, homely, awkward, stiff, hard, compact, stern and positive. Strong bones and muscles mean strength, not only in a physical sense but also in a mental. A person cannot have a vital temperament unless he has a vital side to his mind, nor can a person have big bones and muscles without having a strong mind. The motive temperament means strength of mind, determination, resolution, energy, working power, power of concentration, power of will, strength of body, iron-like ligaments, a solid fist and a



Temperamental Type of the Mental. Subject to Disease of the Brain and Spine.

strong back. People of the motive temperament are workers wherever they are found, whether they work in politics, or in religion, or in law, or in mining, or in railroading, or in navigation, or in play. In fact, they make work of play. They have ability in some line. They are stone-like in structure. Abraham Lincoln was one of those people; he was as solid as a rock and as determined as the Medes. Such people are generally practical; they can perceive the utility of anything. They have practical judgment, as a rule, or else they are radicalists and agitators through and through.

People of the motive temperament should intermarry with people of the vital and mental. Vital people are the very best companions for motive; vital (fleshy) people call motive (bony and muscular) people to their senses at the table. Motive people generally forget what they are doing when they are eating. They are apt to either read a newspaper when they are eating their meals, or else they eat and argue like lawyers at the same time. Motive people always, as a rule, suffer from dyspepsia, constipation, liver trouble, consumption, heart disease and other trouble of a vital nature, and this because their vital system is weak, because they do not develop their vital faculties, nor their social.

The mental temperament is the temperament of evolution. When a person has the mental temperament in the lead, it shows simply that he is progressive, studious, idealistic, spiritual-minded, poetical, tasteful, sensitive, psychic, intelligent in the highest degree, uneasy and restless in disposition. It is not difficult to see whether a person is of a vital, motive or mental type of build. It is not difficult to perceive that one man is fleshy (vital), that another is muscular, bony and angular (motive) and that another man is slender, grayish in complexion, highly intelligent and that he has a face that tapers from the forehead to the chin, presenting that type of face called the pyriform (pear-shaped). As a rule it can be said that vital people are traders, that motive people are workers and that mental people are students.

People of the mental temperament suffer mostly from brain diseases and spinal trouble. They are subject to headache, neuralgia, neurasthenia, nervousness, sleeplessness, brain fever, hemorrhages of the brain, encephalitis, coma, spinal meningitis and other disturbances of the nervous system.

This is the reason that they must be prudent in eating and in drinking directions, as otherwise they may suffer for years, or perhaps spend the last part of their lives in the insane asylum. This, however, could be counteracted in time by becoming acquainted with oneself through a phrenological examination.

NERVOUSNESS.

Nervousness is a mental weakness. A nervous person is always weak in the faculties of combativeness, self-esteem and secretiveness. Therefore, when you find yourself nervous, you should begin to build yourself up in these faculties, and also in vitality. If you will do this, you will cure yourself without a question.

Sleeplessness is the beginning of neurasthenia and is caused by over-activity of the nerves. Insanity also begins in nervousness. Therefore, it is a dangerous thing to allow oneself to become nervous. Build up these three faculties, take care of your vitality, and you will not be nervous.

Emily H. Vaught.

HOSPITALITY.

To detect a hospitable person,—first, you will notice a kind and genial expression and a comfortable and healthy appearance. Then further, a warm and close handshake, a ready smile and a number of fine lines running diagonally out and down from the corners of the mouth.

Emily H. Vaught.

PAYING INDUSTRIES.

V. G. Lundquist, D. Sc.

SALESMANSHIP.

By V. G. Lundquist, Doctor of Science.

Salesmanship is a very important occupation, both from the standpoints of respectability and money making.

The salesman is very important in the lines of commerce, finance and traffic.

There is one thing that can be said about salesmanship and salesmen, and that is, salesmanship is a science and an art just as much as any art, science or philosophy. Therefore, a salesman will not succeed in salesmanship unless he prepares himself for the work and unless he has a special aptitude for his occupation. Those who are adapted for salesmanship and who qualify themselves for the work will succeed, but those who are not adapted for the work and who have not qualified themselves for the work will fail, no matter how honest, well meaning, industrious and able they may otherwise be. There are many men and women who take up salesmanship only to fail. After a vain struggle of years in salesmanship lines, they drift away into whatever business may offer itself, in the endeavor to secure success in business, and lastly they are obliged to take up with something else; they become discouraged at last and disinclined to devote themselves to study and labor in other lines. As a rule, it can be said about each person that he has a special talent which can be used only in some special line of work. There are instances of men and women who have entered upon a new career late in life and became very successful, but such people drifted into their right sphere, or else they were so constituted that they could adapt themselves to many different pursuits. There are some people who can adapt themselves successfully to various pursuits in one, or even two, departments of the occupations. But most men and women are so constituted that they are only partially developed, and to secure success in the midst of strife and rivalry they must use their strongest faculties in order to maintain themselves.

The salesman, in order to succeed, must be active and energetic. He should have insight into human nature, to enable him to interpret human characteristics at sight. He should be interested in the qualities of goods and able to explain their qualities and value to the buyer. He should have a clear and quick intellect, well developed perceptive faculties to qualify him for his work. It is through the perceptive faculties that he is qualified to understand and explain the qualities of goods. The salesman should have what the people call address; he should appear well among all people. He should be a tactician. He should be able to read people as a minister reads his Bible. He should have an ample development of the faculty of speech, so that he may have a first class vocabulary, to render the address easy and the power of description good. He should have a good memory of faces, so that he may remember customers. He should remember characteristics above all things, so that he may remember how to treat each customer each and every time. He should be friendly, sociable and magnetic. He should love the people and all kinds of human association. He should take interest in transactions and business at large.

A good moral development is necessary in the salesman to give love of truth and integrity of character. Honesty is necessary in every line of work. There are many people, even salesmen, thinking that trickery, sharpness, dishonesty, lying and story telling are the most necessary qualities to succeed in life.



A Representative Salesman—Mr. Sheldon, founder of Sheldon School of Scientific Salesmanship.

But such people, such salesmen, will find themselves mistaken. They may succeed for a short time, but lastly they will bankrupt the man for whom they work; they will shorten their own purse-strings; they will bankrupt their own character, and lastly they will become disliked by all people. A salesman should be honest. A salesman should have good power of observation, sound business sense, good address, a genial disposition, ability to describe his goods and a desire to sell honest goods.

He should give honest goods for an honest price. The salesman should be a utilitarian; he should sell such goods that will be of benefit to the people. If the salesman will do this, and if he is such a man as we have described, he will win customers, money and honor. An honest, truth-telling, polite, sociable, well-appearing and magnetic salesman will soon be found out; and a mean, tricky, repulsive, lying and dishonest salesman will also be found out. People are not willing to trade with tricksters.

Social attraction is very necessary in the salesman. The social faculties are the commercial magnets—they draw people to the store; they win customers. It is better to have a wealth of social magnetism than to know a thousand thread-bare jokes. A joke-telling, laughing and grinning salesman makes himself ridiculous. Rude, low and unchaste jokes will never win customers, but social magnetism, politeness and honesty will win and retain customers. The cordial and honest salesman will always be remembered. He can sell almost any kind of goods. He can adjust himself to the refined, to the common people, to the learned, to men, to women, to children, to the aristocratic. But the cold, stern, severe, joking, grinning, dishonest or tricky salesman cannot sell goods successfully, not even drugs and hardware; he will soon freeze out his prosperity. Jokes and trickery will not win and retain customers. It is better for the salesman, who wishes to succeed, to develop social magnetism.

A salesman should always take into consideration his own talent. If he be an artistic man, he should sell artistic goods. If he be mechanical in talent, he should sell mechanical goods.

(Continued on page 173)

HUMAN CULTURE

DEVOTED TO

Human Nature
Human Science
Human Culture
Human Health

Human Progress
Human Success
and
Human Happiness

MRS. EMILY H. VAUGHT, Editor and Publisher
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GRADUATION.

Human Science School graduated three important students during the month of September.

R. M. English, who is one of the students, has taken up phrenological work in the State of Kentucky.

Mr. English is an enthusiastic student in phrenology, strongly developed in the intuitive faculty and able in character reading at sight. He is a sociable and polite man and deeply interested in that which improves man from practical, educational and social standpoints. Indeed, we can recommend him to the public as a capable phrenologist and public educator. His article appearing in this journal shows to some extent the trend of his mind.

Stephen Rogers, who is another one of those students, graduated during September, has commenced his phrenological activities in Canada, where he is lecturing and making phrenological examinations.

Prof. Rogers has previously taken a theological course in Canada, and in addition to this course he has taken two phrenological courses, for which reason he is well qualified to practice phrenology in all its details. Prof. Rogers is specially interested in the money-making industries, or in those trades and professions that are the heart and soul of money-making. We can conscientiously say about Prof. Rogers that he is a very able man, when it is a question of summing a man up from the standpoints of talent and trades. A person whom he examines will be benefited from many different standpoints.

S. H. Verkler is the third student. S. H. Verkler is a medical student, very enthusiastic about phrenology as applied to diseases. He intends to take up mental diseases, development of children, prevention of diseases. A medical student who takes up phrenology in connection with other sciences of man, as taught in medical schools, will be sure to succeed, as phrenology explains complicated causes of diseases, from faculty standpoints, and makes the doctor a more successful diagnostician. S. H. Verkler is an earnest student and well worthy of his phrenological diploma.

THE PROSPECT OF STUDENTS IN THE FIELD.

Students who graduate from our school can go out and make money. The field for professional work is UNLIMITED. We need more than 25,000 teachers, writers, examiners and lecturers in the United States and Canada alone.

Educated and prominent people are taking up our science more and more. They are finding out the great advantages of understanding our science. Managers, doctors, salesmen, lawyers, artists, teachers, business men and others who wish to make themselves a success study our science for the following reasons:

Self-improvement, and through self-improvement greater ability, better health, greater opportunities, more vital and social magnetism and more influence in life.

Character reading ability. A person who is acquainted with the character reading science can handle people successfully in whatever direction it may be.

Success and social influence. In very nearly all our dealings we deal with people, and for that reason also it is necessary to understand people, for when we understand people we can adjust ourselves to them, whether it be in a teaching capacity or in a selling, or in a medical, or in any other capacity.

Educated people always perceive where advantages can be had, and they are successful because they take advantage of advantages. Common people never care for our science; they do not have sense enough, and yet they are the very ones who should study it, for the simple reason that they need to improve their lot.

H. W. Richardson, LL. D., D. S. T., Practicing Phrenologist, at the present time in Bowling Green, Ohio, sends us details of an interesting case which he attended in Michigan. We should like to publish this, but are unable to do so, for lack of space. The case was that of a young woman who was a mystery to her teachers, friends and to all who knew her. Prof. Richardson explained the cause of her condition in a few minutes, which had been a dark problem to her educators and friends for years. We are glad to hear of such cases. They speak well for the science of phrenology.

WHAT BIG HEAD MEANS.

The weight of a man's brain has nothing to do with his mental power. It is a question of climate, not of intellect. The colder the climate the greater the size of the brain. The largest heads of all are those of the Chugatsches, who live very far north, and next come the heads of the Lapps.—Spare Moments.

According to the editor of Spare Moments, mental power is located in the climate instead of in the brain. Climate may have its influence on quality of brain and on density of brain cells, and thus be an agent of development of brain, from the standpoint of density and quality, but, at the same time, brain is brain, intellect is intellect, and climate is climate.

V. G. LUNDQUIST.

Vaught's Practical Character Reader and Human Culture One Year \$1.50.

SELF-CONFIDENCE AND SUCCESS FROM A PHRENOLOGICAL POINT OF VIEW.

By R. M. English.

There has been much written by the press at large on success. There seems to be an idea, because of some rich Croesus, some one of accidental luck, or Napoleon of financial graft, having accumulated money that his methods are criterions for young men to emulate. These wealth gatherers have made the maxim, "Begin at the bottom rung of the ladder," threadbare with disgust. They tell you to do like they did—begin at the bottom and work up, be frugal, come ahead of time, work early and late, never look at the clock, begin as elevator man, wash the windows, be an efficient janitor, do as told, work to the interest of the well-fed bosses, and in time you will be a J. D. Rockefeller, who is devoid of hair, stomach, appetite or wealth of mind. Anyone who advises as above is either selfish or so enormously overtaxed with approbateness that his vain-glorious egotism exceeds his integrity, and is in no wise a



R. M. ENGLISH.

capable authority. The statistical fact, that ninety-seven in one hundred fail, is conclusive evidence that there is only one way to success. It is self-confidence. Any one who has sufficient self-confidence will succeed. The three per cent of people who succeed have self-confidence, in connection with ability, and do not rely upon others to do their thinking. They do their own thinking. Some call it nerve, energy, integrity, perseverance, tact, self-reliance, etc.

Self-confidence is that feeling that makes one believe in his ability, regardless of the opinions of others. Self-confidence never takes "No" for an answer. It gets what it goes for. By self-confidence, I do not mean that puffed-up feeling that subjects itself to every flattering breeze that tends to raise the upper lip. I mean the feeling that gives one the power to carry out that which he feels is within him.

The push that tears down obstacles and puts opposition aside; the man who knows what he wants and gets it; the man who has his thoughts arranged and takes the initiative; who puts the other fellow on the witness-stand and never allows any one to cross-question his own motives or purposes; who tells

the truth because he is not afraid of the petty cringers who are always crying out "Policy, policy"; the confidence that shines effulgent in a clear, expressive eye; the self-confidence that is convincing; which knows that it knows; which says "Yes" and means it; which says "No" and stays by it; the self-confidence that recognizes itself an equal among men, though he may not have a dollar at the time; the self-confidence that relies upon itself and does not recognize brains by the dollar mark, position, wealth or poverty, but knows his own capability.

If you do not possess this feeling, which is success itself, then develop it by studying phrenology.

Self-confidence comes mainly from the following conditions and faculties: Self-esteem, Firmness, Continuity, Amativeness, Friendship, a strong cerebellum, a strong medulla, magnetism, good clothes and agreeableness of manners, honest ambition and a good intellect. Find your right calling and be the phrenological engineer of your intellectual machine. You will then have the self-confidence that is the success of all success.

THE BLOODLESS SPORTSMAN.

I go a-gunning, but take no gun;
As I fish without a pole;
And I bag good game and catch such fish
As suits a sportsman's soul;
For the chiefest game that the forest holds
And the best fish of the brook
Are never brought down by rifle-shot,
And are never caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas.
A rodless Walton of the brooks,
A bloodless sportsman I;
I hunt for the thoughts that throng the woods,
The dreams that haunt the sky.

The woods are made for the hunters,
The brooks for the fishers of song;
To the hunters who hunt for the gunless game
The streams and woods belong.
There are thoughts that moan from the soul of the pine,
And thoughts in the flower bell curd;
And the thoughts that are blown with the scent of the fern,
Are as new and as old as the world.

So, away! for the hunt in the fern-scented wood
Till the going down of the sun;
There is plenty of game still left in the woods
For the hunter who has no gun.
So, away! for the fish by the moss-bordered brook
That flows through the velvety sod;
There are plenty of fish still left in the streams
For the angler who has no rod.

SAM WALTER FOSS.



Conducted by Emily H. Vaught.

THE BABY.

By George MacDonald.

(George Macdonald, poet and novelist, was born in Aberdeenshire in 1824. His novels are many, and most of them have a high order of literary merit. His poems make a good sized volume. He lives in Italy.)

Where did you come from, baby dear?
Out of the everywhere into the here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm, white rose?
Something better than any one knows.

Whence that three-cornered smile of bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke and it came out to hear.

Where did you get those arms and hands?
Love made itself into hooks and bands.

Feet, whence did you come, you darling things?
From the same box as the cherubs' wings.

How did they all just come to be you?
God thought about me and so I grew.

But how did you come to us, you dear?
God thought of you, and so I am here.

MYSTERY OF WILD ANIMALS.

What Becomes of Those That Die a Natural Death in the Woods?

(From the Star, Peoria, Ill.)

"The forest has many mysteries," said an old Pennsylvania woodsman, "but none deeper than that of wild animals that die natural deaths.

"The four-footed dwellers of the woods certainly do not live forever. Age and disease must carry them off regularly, as human beings are carried off, but what becomes of their bodies?

"I have many times found dead animals in the woods, but never one that did not show unquestionable evidence of having died from violence of some kind. Every woodsman will tell you the same. What becomes of the dead wild animals that die natural deaths?"

THE CORNER STONES OF GREATNESS.

Emily H. Vaught.

Conscientiousness—The faculty that values truth more than fine raiment, and righteousness greater than rubies.

Veneration—The faculty that appreciates and respects character and development.

Self-esteem—The faculty that says, "I am the child of a king—wherefore should I not count myself worthy?"

Combateness—The courage of character—having its loins girt about with truth and with the breast-plate of righteousness. These are the four corner stones of character, upon which may be built the beautiful structure of a noble and useful life.

If each parent would do his full duty in developing the above four faculties in the child before and after its birth, each generation would be a positive improvement upon the last, until finally there would be no need for further reformatories, insane asylums, prisons nor saloons. Good women, from the great-souled Frances Willard to the strenuous Carrie Nation, are and have been fighting the liquor evil, trying to legislate it or force it out of existence. All this effort is useless, as far as accomplishing the desired result is concerned. As long as the TENDENCY to crime exists in the human family, these evils cannot be eliminated by legislation or otherwise. The tendency in the human brain is the incubator that keeps alive these evil conditions. The evil is not in the conditions but it is in the MINDS of the people.

All these would-be reformers should organize schools, not to teach the evils of whisky and crime, for this is worse than useless, but to develop the character faculties mentioned at the beginning of this article, which are the antidotes of all crime and degradation. A step in the right direction is being made by the settlement workers. They are teaching the ignorant poor the useful industries, and also, by precept and example, the beauty and dignity of character development, but it is a rather uncertain step, because these people, with all their good intentions, do not know how to go about character development, except in a very vague, uncertain way. We hope the day will soon come when the reformers, the workers among the children will understand the human organization AS IT IS, and the WAY to cultivate character, for when they do, reformation will be sure and comparatively easy.

In the meantime, we would appeal to you, among parents, who are intelligent and progressive enough to understand the necessity of cultivating the character faculties in your child, and to do your effective part in the glorious work of improving the race. Let your child be a man or woman of character. You can positively accomplish this, but not if you lose yourself, as it were, in the overwhelming desire to accumulate wealth for the child, or in keeping his pinafores white and his

stockings mended. These duties are essentially second-place duties. But first and foremost in every true parent's heart should be this resolve: My boy shall be a man of character, he shall be great and noble, he shall be my superior.

Study human sciences, learn the possibilities and methods of character development before and after birth, and use this knowledge in the training of your children. It will pay you.

JUST SUPPOSE.

If all the lads and lassies should remember for a day
To do their errands and their tasks as surely as their play,
Should hang their hats and jackets up and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a very pleasant world for mothers this would be!
How very many happy mother faces we should see!
For children don't remember, as everybody knows,
But if the children should—why, just suppose.

If the children's mothers turned forgetful in a day,
If instead of taking care of toys they threw them all away,
Forgot to bake the cookies and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
Why, what a very dreary world for children this would be!
How very many melancholy little folks we'd see!
For mothers all remember, as everybody knows,
But if mothers shouldn't—why, just suppose.

—Chicago World.



Is Man Equal?

Emily H. Vaught.



It is claimed by some that all people are equal, but true students of human nature know this is not the case and never, never can be.

People divide themselves into classes, not so much because of wealth and poverty—the most highly honored men have been the poorest in worldly goods; in fact, they have been so great that they scorned the honor that came through wealth; witness Leo Tolstoy or Walt Whitman—but men are classed because of the God-given inheritance of character or soul they were born with.

The child whose parents have transmitted to him the strong faculties of character and of superior intelligence is forever, by nature and by right, placed in a higher class than the child of a lower order of character and intelligence. I say, by right, because it has cost the parents many years of effort, either consciously or unconsciously, to have been able to transmit greatness to their child. They have worked their way out, after many tribulations, through centuries of disobedience and ignorance, until at last they have found the way to act in harmony with nature's laws, and the result is true worth and greatness in the child. The other parents are working their way, by nature's guidance, to the same end, but they are yet a long way behind.

It is the greatness or littleness of the soul that classifies people. As long as men work and live and bring forth children in disobedience to the laws of God or of nature, that long will there be incomplete characters, entailing more disobedience and suffering, which is the result of disobedience.

Dissembling greatness is not greatness. Only failure follows the attempt to make greatness out of the silver dollars that have been hoarded by the father and grandfather. What is the difference between the aristocracy of society and the aristocracy of the soul? One is false, the other true.

As we started out to say, the children of men are classed by nature according to their true worth.

The Value of Association.

The aim of every one is to go on—on, ever up and higher. When a child falls to the ground, it requires an effort for him to rise again. To go down hill is very easy, but to go up is more difficult. So it is with character development. To improve and to keep on improving means a work that calls into action every possibility of inheritance, environment, training, education, association and personal effort. All these are agents. But the chief of these, after inheritance, is association. A child or a man, unless he be a very giant in strength of character, is influenced more, either for good or evil, by the company he keeps than by any other possible way. The social faculties are blind feelings. They belong to the emotional side of man, which often is stronger than the intellect. The emotions have played a very important part in the history of man.

Bad associates will ruin the weak character, deteriorate the reasonably strong one, and even cause the very strong to sink below its best. The association of the good, the true, the noble, is the greatest of blessings. There can be nothing of more benefit in an upbuilding sense.

Where is the justice of being held down by association with those beneath us? There is wisdom in seeking one's own stratum in association—not in wealth, culture, education or social position, but in character or soul worth. This is nature's classifier.

If you are ambitious, if you are interested in your own improvement, be careful in the selection of your associates. You may think that you are strong enough to maintain your individuality—perhaps you are; but remember that this is not advancement, it is not growth. And remember also, that you are compelled by the order of things to move, constantly move, either forward or backward, in a character sense.

GRANDPA'S WAY.

Somehow, through all the day we children used to dread
When night would come, and mother'd say, "Now children, go
to bed";

Till grandpa came to visit us. He was a soldier, and you see
He's just as good and pleasant as ever he can be.

The very first night he asked mother with a smile

If the children ever marched to bed in good old soldier style.
Then he commenced to count, "One, two, one, two." I tell you,

it was fine,

And you don't know how quickly we all fell into line.

Since then, all day we kind of look ahead

For night to come, when we like soldiers can march away to bed.

And grandpa says, if we've a task, we'll find it just the same—
It's so much easier to do if it has a pleasant name.

FLORENCE A. HAYES.

WHAT A HEALTHY PERSON AVOIDS.

V. G. Lundquist, D. Sc.

He avoids drinks that stimulate and drinks that chill. All kinds of alcoholic liquors, fermented drinks, tea or coffee are stimulating and detrimental to health.

It may be true that stimulants are sometimes necessary, but it is also true that they should be used prudently, as their use creates a fire within the system that uses up nerve-force to a greater extent than it generates it.

This is the reason that a person who uses stimulants is never influential. The secret of magnetism is increase of nerve-force. To increase nerve-force is to become influential. When the body is saturated with tea, coffee, wines, beer, whiskey, or some other kind of stimulating drinks, the nerves generate electricity and vital force to the surface of the body, where nerve-force rapidly passes off and where the vitality of the system is destroyed. Therefore also every drinker of stimulating drinks is non-influential. This the successful man has perceived and this is the reason that the successful man avoids stimulants.

He avoids chilling drinks because they stop the generation of nerve-force. Chilling drinks may be useful in times of fever, but otherwise they are not. Fever is nothing else than a burning up of vitality; fever destroys nerve-force faster than it is generated. Fever is internal inflammation, or excessive heat. Anything that stops this heat and the chemical consumption of the elements of the body in times of fever is good. This is what chilling drinks do, and therefore they are the very best antidotes in times of fever, for the simple reason that they stop the generation of nerve-force and prevent consumption of magnetic vitality. Fever is paralyzed by cold water taken internally. But chilling drinks should never be used in times of health. A person should remember that extreme heat and extreme cold are detrimental to the vitality of the system. No one is magnetic when he is cold, nor when he is too warm, or when he is feverish.

There is perhaps no necessity of saying that ice-water and ice-cream are injurious to the system. A drinker of ice-water and an eater of ice-cream is never magnetic. Ice-water and ice-cream stop the generation of magnetic force, and in many instances, ice-cream has paralyzed the stomach, the larynx, and the bronchial tubes. Many a speaker has ruined his otherwise excellent voice by drinking ice-cold water and by eating ice-cream, when his vocal cords were in an excellent condition before. And many a sweet singer has almost paralyzed her magnetic voice by drinking ice-water, hot tea, hot coffee, or by eating ice-cream a short time before appearing on the stage. A magnetic voice is impossible when the stomach is full of ice-cream, or when the odor of coffee and tea penetrates every fiber and cell of the system. A coffee drinker is never magnetic, for the simple reason that coffee deadens the tissues and stops the generation of magnetic vitality. Coffee is an erratic excitant to the nerves, and therefore, also, coffee drinkers are irritable and erratic. They have no coolness of head, no judgment, their memory is poor, they are awkward in body, they are abrupt in their movements, and their brains are not able to perform the mental function as it should be performed. A person who is a coffee drinker, or a tea drinker, or a user of alcoholic drinks,

may think that he is magnetic, but he deceives himself. Coffee deadens the vitality of the system and excites the nerves to an erratic action. A person who has used tea and coffee to a great extent becomes very irritable and nervous. He has no control of himself. The least thing upsets his mind. He flies into a passion without provocation. He is the opposite of magnetic—he is repulsive. Indeed, a wife using coffee and tea excessively will have difficulty in retaining her husband's affection. A wise wife, wishing to become magnetic, attractive, and loved, will stop the use of coffee and tea.

The magnetic person has found out the detrimental effects of cold drinks, of tea and coffee, and this is the reason that he does not use that kind of drinks.

Through experience, the magnetic person has learned that pork, ham, greasy dishes, pie crusts, confectionery, doughnuts, food fried in grease, etc., is, as a food, unfit to introduce into the system. He knows that that kind of food leads to dyspepsia. Pork should never enter the system under any consideration, as it is a very unclean food. People who are pork and ham eaters suffer from cancer, pimples, humors, and sexual diseases. It is better to avoid such food. Pork, pastry, and greasy food neutralize those acids so necessary for the generation of nerve force and magnetic influence. This is the reason that wise people avoid such food. People who use such food are so very nervous that they are constantly in motion. When they try to sit still their legs, arms, eyes, and fingers are in constant motion; even in sleep their body is not still. How can such people exert influence in the world? You are what you eat and drink. Look at the natives of South America, who drink from three to ten cups of coffee daily; are they not nervous? If you doubt it, go and study them.

The healthy person avoids hot baths. There is nothing more weakening to the system than a hot bath. The magnetism is drawn out of the system, the nerve-force is used up for no purpose, and the nerves are thrown into a state of excitement that may continue for days, only by taking a hot bath. This is the reason that the nerves throw off the magnetic vitality generated. A hot bath is injurious to the system and should never be taken, unless indeed a person suffers from a cold, which cannot be worked off in any other way. A hot bath is cleansing, but it destroys life-force, nervous energy, and magnetic vitality. The fibrous nerves terminate at the surface of the skin, and it is these nerves that conduct vital force and nervous energy. Heat and pain draw the magnetic forces to the surface and consume their strength. This is the reason that heat and pain are so destructive to magnetism. There is nothing more debilitating than dry heat or damp heat. So destructive is dry heat to the vitality of the system that an unruly man can easily be subdued by putting him into the steam-box or into a very hot room. Place a man in such a room or in the steam-box and he will come out with his temper cooled down and as limp as a dead fish. His rebellion will be gone, nor will he be able to exert magnetism on any one. This punishment is often inflicted on sailors and desperate criminals.

The Turkish bath would be one of the most weakening baths that could be taken, were it not that the vital loss is checked by the use of cold water. But such sudden changes of heat and cold are not favorable to the system, when it is a question of vitality in a higher sense. Hence, also, a healthy and magnetic person avoids hot baths. He also avoids artificial heat as much as possible. To warm the feet in the oven, or on a radiator, or on any heated surface, is bad. When a person suffers from cold hands and feet, he needs vitality, nerve-force, and magnetism. The very best remedy for cold and damp feet is plenty of vitality, magnetic strength, rich blood, vital food, sexual strength, and a largely developed pair of lungs. When a person has all these conditions his blood is carried to his feet.



Question Department

Send your puzzling questions to V. G. Lundquist, Doctor of Science, and he will answer them in turn. Ask only such questions as relate to human science.

Question by L. H. W., Texas: There is a man here whose left side of the face is paralyzed. At first his eye stood open, then it closed. The man has no control over it. This man is of a balanced temperament and a seemingly balanced brain. He weighs 225 pounds. His brain measures 23 inches. He has been a teacher and a farmer. He has no bad habits. He is moral, temperate, well controlled, slow and easy-going and seems in every way to be well developed, except in the sense that he has a weak chin. What is the cause of this?

Answer.—The sensory strands, running through the capsules, are defective, and cerebellum is weak, or else in a pathological condition.

Question by M. D. M., Oregon: Are the nerve fibers, connecting the different faculties of the brain, disconnected in insane people?

Answer.—No; insanity is caused by inflammation of the brain in some of its brain centers; the fibers may or may not be disconnected.

Question 2. Why are nervous, unhealthy and drug-using people more likely to see visions?

Answer.—Because the brain is more susceptible at such times, and their psychic power, therefore, is greater, whether this be real or visionary.

Question 3. Is the development of mediumship injurious?

Answer.—Yes; it is likely to lead to brain diseases, unless the person understands how to counteract this by thought culture, diet and development in other directions.

Question 4. Why do intelligent people act like fools when under the influence of drugs and liquor?

Answer.—Because drugs and liquor deaden the cells in the intellectual and moral centers of the brain.

Question 5. Why does alcohol have a greater and worse effect upon the body and brain of a woman than it has upon the body and brain of a man?

Answer.—Because a man is not so emotional as a woman, and, at the same time, a man is stronger in the positive brain centers.

Question 6. Salt, or sugar, blown into the eye of an animal will remove a cataract—would such treatment injure the eye of a person?

Answer.—Drastic measures are never good. The human eye is delicate and should be treated with greater care.

Question by W. D. W.: What is the best preventive for chronic diarrhea?

Answer.—Try the inside bath and massage the stomach and bowels and change work and diet for a short time. The causes of intestinal indigestion are very numerous and therefore the treatment varies with the causes. A first class local doctor should by right have charge of your case. Lead poison often leads to chronic diarrhea, and this poison is found in paint, around smelters, refineries, etc. But if you will take an enema, change work and diet and massage your stomach, you will very likely counteract the trouble, although you may not know the cause.

Question by A. L. Washington: I have been examined three times; once I was told that I should become a minister of the Gospel, another time I was told that I am adapted for carpentry, a third time I was told that I am adapted for shipbuilding—what do you think that I am adapted for, and can you tell me what work to take up if I send you my picture?

Answer.—You were evidently examined by the caliper-and-fiber-radiation phrenologists, or by those who went from school too early. As far as telling a person from a picture what he is adapted for, I cannot do this, nor can anyone else do it. Many points of character can be seen in a picture, but when it is a question of talent and adaptation in business, then it is a question of the closest personal examination.

(Continued from page 167)

If he be of an inventive turn of mind, he should handle and sell inventions, patents, novelties and modern contrivances. If he be a literary man, he should sell books, papers, educational courses, etc. If he be interested in horticulture, farming industries, he should sell farming implements, machinery, seed, plants and trees. If he be interested in societies, organizations, clubs and orders, he should promote the interests of organizations; he should procure members and devote himself to fraternal movements. If he be aristocratic in spirit and manners, he should deal with high class, cultured and refined people. If he be coarse and rude in manners and appearance, he should sell goods to the common people. If he be a refined, well-appearing, polite, children-loving and cultured salesman, he can sell goods to women, especially to mothers. But if he be clumsy, awkward, bony, bashful, loud in speech, common, ordinary in appearance, strong, bold, courageous, determined and not very particular in regard to dress, custom, manners and polite rules, he should not sell artistic goods, nor should he endeavor to sell goods to ladies and highly cultured people. If he does, he will be a failure. A successful salesman is a salesman who sells the kind of goods that his organization, talent, appearance and education qualify him to sell.

When a person obtains a phrenological examination, from a scientific phrenologist, he is placed where he belongs, whether this be in science, or in art, or in music, or in law, or in business, or in salesmanship; and he is told also, if he be qualified for salesmanship, what KIND of goods he should sell and what class of people he can succeed BEST amongst.

Salesmanship is an important branch of our money-making industries. Money can be made in salesmanship lines, provided a person is qualified for his occupation of salesmanship and provided he has the necessary education and experience.

BOOKS.

"Science and Religion," written by Benjamin F. Loomis, published by Fowler & Wells Co., New York. Cloth.

This book treats of three subjects, viz., religion, phrenology and astrology. Its argument is to harmonize the Christian religion with phrenology and astrology. It seeks to prove by giving the horoscope of Christ that he was perfect and therefore the Saviour of the world. It seeks to prove that the stages of man's evolution correspond with the principles of phrenology, and also to prove through these same principles of phrenology about when the millenium will come. It outlines the principles of astrology, also of phrenology, and seeks to harmonize the two.

It is an interesting book and well worth reading.

We do not know the price of the book, but think it is \$1.

"Auto-Suggestion, What It Is and How to Use It for Health, Happiness and Success," is the title of a little book sent us by the Suggestion Publishing Co., written in Dr. Herbert M. Parkyn's pleasing, common-sense and get-at-able style. It contains chapters on personal magnetism and success. The book is bound in cloth and the price is 80 cents mailed prepaid.

The publishers of this book have made Human Culture a special offer, enabling us to send a copy of the above named book, together with a yearly subscription to Suggestion and also a yearly subscription to Human Culture, all for \$1.75. This is equivalent to making you a present of \$1.05.

We beg to call particular attention to the advertisement of the Central Institute of Progressive Science, which is conducted under the management of able professional gentlemen at 538 Washington Boulevard, Chicago, Illinois. All drugless methods of healing, as well as Hypnotism, Personal Magnetism, Magnetic Healing, Suggestive Therapeutics, Mental Science, Telepathy, Naturopathy, etc., are taught by this Institute in class and mail lectures. Write them for literature explaining their work.

Prof. Berrier, whose ad appears in this journal, is a devotee of the Science of Human Culture, and we are advised that his books are in accordance with the principles of development. We have not read the book or course advertised, but we would recommend sending to Prof. Berrier for his free 8-page folder explaining same.

Mouth-Breathing and Snoring are very unhealthful habits, and altogether too prevalent. Colds, catarrh, asthma and other throat, lung and nasal diseases are caused by these habits.

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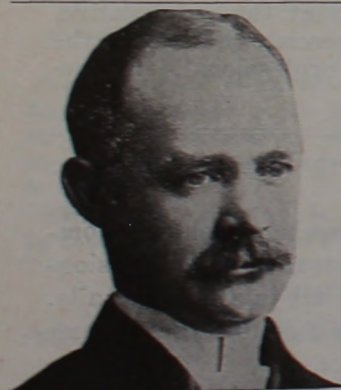
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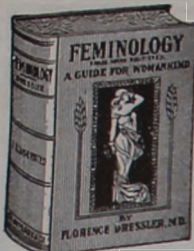
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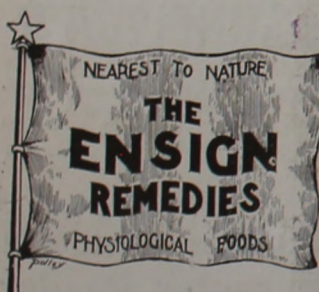
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